

الْبَابُ السَّادِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ إِعْلَاءِ الْأَخْلَاقِ الْحَسَنَةِ

CHAPTER 6

SERVING HUMANITY THROUGH THE
MODERNITY OF MORAL EXCELLENCE

الْخُلُقُ الْحَسَنُ وَالْأَدَبُ الْجَمِيلُ وَفَضْلُهُمَا

SECTION I

MERITS OF EXCELLENCE OF MORAL CHARACTER AND MANNERS

QUR'ĀN

١. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).*

*Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.*¹

٢. ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

2. *And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways, and verily Allah blesses the men of spiritual excellence with His companionship.*²

٣. ﴿وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ

¹ Qur'ān, 7:56.

² Ibid., 29:69.

الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣﴾

3. *«And whoever bows his face in obedience to Allah, and is also a man of spiritual excellence (in action and state of mind), has firmly grasped a strong handhold. And the end of all deeds returns to Allah alone.»*¹

٤. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

4. *«In truth, in (the sacred person of) Allah's Messenger (a) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.»*²

٥. ﴿قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا
حَسَنَةٌ وَّارْضُ اللَّهُ وِاسِعَةً إِنَّمَا يُوَفَّى الصَّٰبِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

5. *«(O Beloved,) say (on My behalf), 'O My servants, you who have believed, adopt Godwariness; it is for the men of spiritual excellence in this world that there is excellent reward. And Allah's earth is vast. So the steadfast will certainly be given their reward without measure.'»*³

٦. ﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

6. *«And good and evil cannot be equal. And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warmhearted*

¹ Ibid., 31:22.

² Ibid., 33:21.

³ Ibid., 39:10.

friend.﴾¹

٧. ﴿وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

7. *And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur'ānic morality and endowed with the character traits of Allah).﴾²*

HADITH

٣٣٨ / ١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا. مُتَّفَقٌ عَلَيْهِ.

338/1. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Holy Prophet ﷺ never uttered obscene and foul language. He used to say: 'The finest amongst you are those who are the best in moral character.'"³

Agreed upon by al-Bukhārī and Muslim.

٣٣٩ / ٢. عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رضي الله عنه قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

339/2. According to al-Nawwās b. Sam'ān al-Anṣārī رضي الله عنه:

¹ Ibid., 41:34.

² Ibid., 68:4.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1305 §3366. •Muslim in *al-Ṣaḥīḥ*, 4:1810 §2321. •Aḥmad b. anbal in *al-Musnad*, 2:161 §6504. •al-Tirmidhī in *al-Sunan*, 4:349 §1975.

"I asked the Messenger of Allah ﷺ about piousness and sin. He said: 'The good moral character is piousness, and what disturbs your heart and you do not want people to know about it, is sin.'"¹

Reported by Muslim, Aḥmad and al-Tirmidhī.

٣٤٠/٣. عَنْ عَائِشَةَ ٱلرَضِىَّة ٱلْعَزِيزَةُ ٱلْحَمْدُ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: إِنَّ مِنْ أَكْمَلِ ٱلْمُؤْمِنِينَ إِيْمَانًا أَحْسَنَهُمْ خُلُقًا وَٱلْأَطْفَهُمْ بِأَهْلِهِ.

رَوَاهُ أَحْمَدُ وَٱلْتِّرْمِذِيُّ وَٱلْحَٰكِمُ. وَقَالَ ٱلْتِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ.

340/3. According to 'Ā'isha ٱلرَضِىَّة ٱلْعَزِيزَةُ ٱلْحَمْدُ:

"Allah's Messenger ﷺ said: 'The most perfect of the believers, where faith is concerned, is the finest of them in moral character and the kindest of them towards his family.'"²

Reported by Aḥmad, al-Tirmidhī and al-Hākim. According to al-Tirmidhī: "This is an authentic tradition,"

٣٤١/٤. عَنْ جَابِرِ ٱلرَضِى ٱلْعَزِيزِ ٱلْحَمْدُ، أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ ٱلْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا.

رَوَاهُ أَحْمَدُ وَٱلْتِّرْمِذِيُّ وَٱلْلَّفْظُ لَهُ وَٱبْنُ حِبَّانَ، وَقَالَ ٱلْتِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

341/4. According to Jābir ٱلرَضِى ٱلْعَزِيزِ ٱلْحَمْدُ:

"Allah's Messenger ﷺ said: 'Among the dearest of you to me, and those of you seated closest to me on the Day of Resurrection, are the

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 4:1980 §2553. •Aḥmad b. anbal in *al-Musnad*, 4:182 §17668. •al-Tirmidhī in *al-Sunan*, 4:597 §2389.

² Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Hākim in *al-Mustadrak*, 1:119 §173. •Ibn Abi Shayba in *al-Muṣannaf*, 5:210 §25314.

finest of you in moral character.”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

٥ / ٣٤٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: الْفَمُ وَالْفَرْجُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه. قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

342/5. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ was asked what practices will take a majority of people to the Garden of Paradise, so he said: ‘Fear of Allah (God-wariness) and excellence of moral character!’ He was also asked about what will cause most people to enter the Hellfire, so he said: ‘The mouth (tongue) and the private parts (i.e., their unlawful use)!’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: “This is an authentic tradition.”

٦ / ٣٤٣. عَنْ عَائِشَةَ رضي الله عنها عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةً الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا

¹ Set forth by •Aḥmad b. Ḥanbal on the authority of ‘Abd Allāh b. ‘Amr رضي الله عنه in *al-Musnad*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr رضي الله عنه in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’laba al-Khushanī رضي الله عنه in *Shu’ab al-īmān*, 6:234 §7989.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:392 §9085. •al-Tirmidhī in *al-Sunan*, 4:363 §2004. •Ibn Mājah in *al-Sunan*, 2:1418 §4246.

حَدِيثٌ صَحِيحٌ.

343/6. According to 'Ā'isha ؓ:

"The Prophet ﷺ said: 'The believer will surely attain, by the excellence of his moral character, the degree of the steadfast keeper of the fast and regular observer of the night vigil.'"¹

Reported by Aḥmad, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān.

According to al-Ḥākim: "This is an authentic tradition."

٧/٣٤٤. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ.

344/7. According to Abū Hurayra ؓ:

"The Messenger of Allah ﷺ said: 'I have been sent for the perfection of the excellent moral character.'"²

Reported by Aḥmad and al-Ḥākim.

٨/٣٤٥. وَفِي رِوَايَةٍ عَنْهُ أَنَّهُ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.
رَوَاهُ الْبَيْهَقِيُّ.

345/8. Also reported from him (Abū Hurayra ؓ):

"The Prophet ﷺ said: 'I have been sent for the perfection of the benevolent moral character.'"³

Reported by al-Bayhaqī.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:187 §25578. •Abū Dāwūd in *al-Sunan*, 4:252 §4798. •al-Ḥākim in *al-Mustadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu'ab al-Īmān*, 6:236 §7997.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:381 §8939. •al-Ḥākim in *al-Mustadrak*, 2:670 §4221.

³ Set forth by •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:191 §20571.

٩/٣٤٦. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَالبَزَّازُ وَالْحَاكِمُ. وَقَالَ التِّرْمِذِيُّ:
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

346/9. According to Abū Dharr رضي الله عنه:

“The Prophet ﷺ said to me: ‘Fear Allah wherever you are, and follow piousness after committing sin, for it will erase that (sin), and treat people with fine moral character.’”¹

Reported by Aḥmad, al-Tirmidhī, al-Dārimī, al-Bazzār and al-ākim. al-Tirmidhī said: “This is a fine authentic tradition.”

١٠/٣٤٧. وَفِي رِوَايَةٍ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ.
رَوَاهُ ابْنُ مَاجَهٍ وَابْنُ حِبَّانَ وَالطَّبْرَانِيُّ.

347/10. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘There is no reason like unhurried (hobbled) deliberation, no self-protecting piety like self-restraint, and no lineage like excellence of moral character.’”²

Reported by Ibn Mājah, Ibn Ḥibbān and al-Ṭabarānī.

١١/٣٤٨. عَنْ أَسَامَةَ بْنِ شَرِيكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، مَا خَيْرُ مَا أُعْطِيَ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:153 §21392. •al-Tirmidhī in *al-Sunan*, 4:355 §1987. •al-Dārimī in *al-Sunan*, 2:415 §2791. •al-Bazzār in *al-Musnad*, 9:416. •al-ākim in *al-Mustadrak*, 1:121 §178.

² Set forth by •Ibn Mājah in *al-Sunan*, 2/1410 §4218. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2/79. •Abū Nu‘aym in *ilyat al-Awliyā’*, 1:167. •al-Qudā‘ī in *Musnad al-Shihāb*, 2/39 §837. •al-Daylamī in *al-Firdaws bi-Ma‘thūr al-Khiṭāb*, 5/179 §7889.

الْعَبْدُ؟ قَالَ: خُلُقٌ حَسَنٌ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ.

348/II. Usāma b. Sharīk رضي الله عنه narrated that the Companions submitted:

“O Messenger of Allah ﷺ! What is the best thing bestowed on a person?” He said: “Good moral character.”¹

Reported by Aḥmad, Ibn Mājah (the wording is his), Ibn Abī Shayba and al-ākim.

١٢/٣٤٩. عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْتٍ فِي رَبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ.

رَوَاهُ أَبُو دَاوُدَ وَالتَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

349/II. According to Abū Umāma رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘I am a guarantor of a house in the starting area of Paradise for a person who, despite being in the right, eschews to be at loggerheads, and (I am a guarantor) of a house in the middle of Paradise for a person who shuns telling lies even while joking, and (I am also a guarantor) of a house in the superior chateaus of Paradise for a person who treats people with excellent morality.’”²

Reported by Abū Dāwūd, al-Ṭabarānī and al-Bayhaqī.

١٣/٣٥٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَوْحَى اللَّهُ ﷻ إِلَيَّ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:278 §18477. •Ibn Mājah in *al-Sunan*, 2:1137 §3436. •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:210 §25314. •al-ākim in *al-Mustadrak*, 4:442 §8206. •Ibn ibbān in *al-Ṣaḥīḥ*, 13:426 §6061. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 1:181 §469.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:253 §4800. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:98 §7488 & *al-Muʿjam al-Awsaṭ*, 5:68 §4693. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:249 §20965 & *Shuʿab al-Imān*, 6:242 §8017.

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: يَا خَلِيلِي، حَسِّنْ خُلُقَكَ وَلَوْ مَعَ الْكُفَّارِ، تَدْخُلْ مَدْخَلَ الْأَبْرَارِ، فَإِنَّ
كَلِمَتِي سَبَقَتْ لِمَنْ حَسَّنَ خُلُقَهُ أَنْ أُظِلَّهُ تَحْتَ عَرْشِي وَأُسْكِنَهُ مِنْ حَظِيرَةِ قُدْسِي
وَأَنْ أُذِنِيهِ مِنْ جَوَارِي.

رَوَاهُ الطَّبْرَانِيُّ وَالذَّيْلَمِيُّ.

350/13. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Allah Most High revealed to Ibrāhīm عليه السلام: “O My friend! Maintain excellent moral character even while dealing with the infidels so you will enter where the righteous enter. I promise beforehand that he who possesses excellent moral character, I will keep him under the shade of My Throne, make him enter My Paradise and bring him to My nearness.”’”¹

Reported by al-Ṭabarānī and al-Daylamī.

١٤/٣٥١. عَنْ أَنَسٍ رضي الله عنه قَالَ: دَخَلَ عَلَيْهِ قَوْمٌ يَعُودُونَهُ فِي مَرَضٍ لَهُ، فَقَالَ: يَا
جَارِيَّةُ، هَلْمِي لِإِخْوَانِنَا وَلَوْ بَسْرًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَكَارِمَ
الْأَخْلَاقِ مِنْ أَعْمَالِ الْجَنَّةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

351/14. Anas b. Mālik رضي الله عنه reported that he became sick and some people visited to enquire after him. He (Anas b. Mālik رضي الله عنه) said:

“O slave-woman! Bring some food for our brothers even if it is a piece of bread, for I heard the Messenger of Allah ﷺ say: ‘The excellent moral attributes are the practices of the people of Paradise.’”²

Reported by al-Ṭabarānī and al-Qudā‘ī.

¹ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 6:315 §6506. •al-Daylamī in *Musnad al-Firdaws*, 1:140 •494.

² Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 6:313 §6501. •al-Qudā‘ī in *Musnad al-Shihāb*, 2:108 §985.

١٥/٣٥٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: حَقُّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ اسْمَهُ، وَيُحْسِنَ مِنْ مَرْضَعِهِ، وَيُحْسِنَ أَدَبَهُ.
رَوَاهُ الْبَيْهَقِيُّ.

352/15. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا:

“The Holy Prophet ﷺ said: ‘It is a right of a son upon his father that he gives him a beautiful name, nurtures him well and teaches him the best manners.’”¹

Reported by al-Bayhaqī.

١٦/٣٥٣. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَدَبَنِي وَأَحْسَنَ أَدَبِي ثُمَّ أَمَرَنِي بِمَكَارِمِ الْأَخْلَاقِ، فَقَالَ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾.
رَوَاهُ السُّلَمِيُّ.

353/16. According to 'Abd Allah رَضِيَ اللَّهُ عَنْهُ:

“The Holy Prophet ﷺ said: ‘Indeed, Allah ﷻ taught me pleasant manners, exalted my manners and directed me to adopt the excellent moral character and then said: ﴿O Esteemed Beloved! Adopt forbearance, always command piousness, and keep aloof from the ignorant.﴾ [Q.7:199].’”²

Reported by al-Sulamī.

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Īmān*, 6:401 §8667. •al-Qushayrī in *al-Risāla*, p. 405.

² Set forth by •al-Sulamī in *Ādāb al-Ṣuḥba*, 1:124 §208. •al-Qushayrī in *al-Risāla*, p. 405. •al-Sam'ānī in *Adab al-Imlā' wa al-Istamlā'*, 1:1.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS SCHOLARS OF EARLY TIMES

قَالَ عَلِيٌّ رضي الله عنه: حُسْنُ الْخُلُقِ فِي ثَلَاثٍ خِصَالٍ، اجْتِنَابُ الْمَحَارِمِ، وَطَلَبُ الْحَلَالِ، وَالتَّوَسُّعُ عَلَى الْعِيَالِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Alī رضي الله عنه reported:

“The excellent moral character is found in three things: eschewing the forbidden, seeking the permissible and demonstrating generosity with the family.”¹

Related by al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*.

عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سُئِلَ الْحَسَنُ عَنْ حُسْنِ الْخُلُقِ، فَقَالَ:
الْكَرَمُ وَالْبَذْلَةُ وَالْإِحْتِمَالُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَدَارَةِ وَأَبُو الشَّيْخِ فِي الْكَرَمِ.

asan b. Sālīḥ reported that al- asan al-Baṣrī was asked about the excellent moral character; he said: “It is being generous, spending resources and forbearing oppressions from others.”²

Reported by Ibn Abī al-Dunyā in *Madārat* and Abū al-Shaykh al-Burjulānī in *al-Karam*.

عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ جَعْفَرٍ يَقُولُ: سَمِعْتُ الْكَتَّانِيَّ يَقُولُ:
التَّصَوُّفُ خُلُقٌ، مَنْ زَادَ عَلَيْكَ بِالْخُلُقِ، فَقَدْ زَادَ عَلَيْكَ فِي التَّصَوُّفِ.

¹ Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:53.

² Set forth by •Ibn Abī al-Dunyā in *Madārā al-Nās*, p. 82 §90. •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakhā’ al-Nufūs*, p. 55.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Al- usayn b. Aḥmad b. Jaʿfar said:

“I heard al-Kattānī saying: ‘Spirituality (*taṣawwuf*) is the name of excellent moral character. He who excels in morality transcends you in *taṣawwuf*.’”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ شَاهُ الْكَرْمَانِيِّ: عَلَامَةُ حُسْنِ الْخُلُقِ كَفُّ الْأَذَى، وَاحْتِمَالُ الْمُؤْنِ.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Shāh al-Karmānī said:

“Hindering oppression from others and forbearing hardships is a sign of excellent moral character.”²

Reported by al-Qushayrī in *al-Risāla*.

قَالَ وَهْبٌ: مَا تَخَلَّقَ عَبْدٌ بِخُلُقٍ أَرْبَعِينَ صَبَاحًا إِلَّا جَعَلَهُ اللَّهُ طَبِيعَةً فِيهِ.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Wahb said:

“Allah ﷻ forms it his nature if someone persists with good moral character for forty days.”³

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 354.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

³ Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

قَالَ الْحَسَنُ الْبَصْرِيُّ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَيَبَّكَ فَطَهَّرَ﴾، أَيْ:
وَحُلِّقَكَ فَحَسَّنَ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرَّسَالَةِ.

Al- Hasan al-Baṣrī said about this saying of Allah ﷻ: ﴿And (always) keep your (visible and spiritual) attire purified and cleansed (as before).﴾ [Q.74:4]:

“It refers to the exaltation of one’s moral character.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ: سَمِعْتُ الْجَلَّالِيَّ الْبَصْرِيَّ يَقُولُ:
الْتَّوْحِيدُ مُوجِبٌ يُوجِبُ الْإِيمَانَ، فَمَنْ لَا إِيمَانَ لَهُ فَلَا تَوْحِيدَ لَهُ،
وَالْإِيمَانُ مُوجِبٌ يُوجِبُ الشَّرِيعَةَ، فَمَنْ لَا شَرِيعَةَ لَهُ فَلَا إِيمَانَ لَهُ وَلَا
تَوْحِيدَ، وَالشَّرِيعَةُ مُوجِبٌ يُوجِبُ الْأَدَبَ، فَمَنْ لَا أَدَبَ لَهُ لَا شَرِيعَةَ لَهُ
وَلَا إِيمَانَ وَلَا تَوْحِيدَ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرَّسَالَةِ.

Aḥmad b. Muhammad al-Baṣrī said:

“I heard Jalā Jilī say: ‘Faith in Oneness (*tawḥīd*) causes the affirmation of faith to be incumbent; thus, he who does not have faith does not have *tawḥīd*. Faith is a cause that affirms Sharia. He who does not have Sharia does not have faith, nor any belief in the Oneness of Allah ﷻ. Faith is such a cause that makes Sharia mandatory. Anyone who lacks Sharia, is devoid of faith as well as belief in *tawḥīd*. Sharia is a cause that affirms good moral character and manners. Therefore, He who has want of good moral character and manners is

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

devoid of Sharia, faith and *tawhīd*.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ ابْنُ رَجَبٍ: حُسْنُ الْخُلُقِ قَدْ يُرَادُ بِهِ التَّخَلُّقُ بِأَخْلَاقِ الشَّرِيعَةِ
وَالْتَأَدُّ بِآدَابِ اللَّهِ الَّتِي آدَبَ بِهَا عِبَادَهُ فِي كِتَابِهِ كَمَا قَالَ لِرَسُولِهِ ﷺ:
﴿وَأَنْتَ لَعَلَى خُلُقٍ عَظِيمٍ﴾.

Ibn Rajab said:

“Sometimes excellent morality refers to the morality of Shariah and sometimes refers to those manners that Allah ﷻ taught his servants; He said about his beloved Messenger ﷺ: ﴿And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur’ānic morality and endowed with the character traits of Allah).﴾ [Q.68:4].”²

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 406.

² Set forth by •Ibn Rajab in *Jāmi‘ al-‘Ulūm wa al- akm*, 1:253.

بَشَاشَةُ الْوَجْهِ وَطَلَاقَتُهُ

SECTION 2

CHEERFULNESS AND AN OPEN COUNTENANCE

QUR'ĀN

١. ﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

1. *﴿Sublimate their anger and tolerate (the faults of the people; and Allah loves those who are benevolent.﴾¹*

٢. ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا

يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

2. *﴿And do not turn your face away from the people (in arrogance), nor walk haughtily on earth. Surely, Allah does not love the arrogant one who walks gloatingly in self-conceit.﴾²*

٣. ﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

3. *﴿You will find on their faces the glow and freshness of bliss and delight.﴾³*

٤. ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾

¹ Qur'ān, 3:134.

² Ibid., 31:18.

³ Ibid., 83:24.

4. *«Surely, he lived joyfully with his family (in the world).»¹*

HADITH

١٧/٣٥٤. عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قَالَ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. مُتَّفَقٌ عَلَيْهِ.

354/17. Ka'b b. Mālik رضي الله عنه reported the event when he was left behind in (the battle of) Tabūk. He said:

“(After the acceptance of repentance), when I came and invoked salutation of peace to the Messenger of Allah ﷺ, his face was sparkling with happiness, for whenever Allah’s Messenger ﷺ was joyful, his face would become so luminous as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.”²

Agreed upon by al-Bukhārī and Muslim.

١٨/٣٥٥. عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ ﷺ: لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلِقٍ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

355/18. According to Abū Dharr رضي الله عنه:

“The Prophet ﷺ said to me: ‘Do not consider any piousness insignificant, even if it is a meeting with your brother with a cheerful

¹ Ibid., 84:13.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1305 §3363. •Muslim in *al-Ṣaḥīḥ*, 4:2127 §2769. •Aḥmad b. anbal in *al-Musnad*, 3:458 §15827. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:359 §11232.

countenance.”¹

Reported by Muslim, Aḥmad and al-Tirmidhī.

١٩/٣٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ، وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

356/19. According to Jabir b. ‘Abd Allah رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Every piousness is a charitable donation. Your meeting with your brother with a smiling face, and pouring from your pail into your brother’s pail, is also piousness.’”²

Reported by Aḥmad, al-Tirmidhī and ‘Abd b. umayd. Al-Tirmidhī said: “This is a fine tradition.”

٢٠/٣٥٧. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِزْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ. قَالَ: وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.

357/20. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Your smiling in your brother’s face is a charity to your credit. Your enjoining what is right and forbidding

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2026 §2626. •Aḥmad b. anbal in *al-Musnad*, 5:173 §21559. •al-Tirmidhī in *al-Sunan*, 4:274 §1833.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:360 §14920. •al-Tirmidhī in *al-Sunan*, 4:347 §1970. •Abd b. umayd in *al-Musnad*, 1:329 §1090.

what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother's pail is a charitable donation to your credit.”¹

Reported by al-Tirmidhī and Ibn Ḥibbān.

٢١/٣٥٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَنْ تَسْعَوْا النَّاسَ بِأَمْوَالِكُمْ، وَلَكِنْ يَسْعَهُمْ مِنْكُمْ بَسْطُ الْوَجْهِ. رَوَاهُ أَبُو يَعْلَى.

358/21. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘You can never attain attraction of people through your wealth but through your cheerful countenance.’”²

Reported by Abū Ya‘lā.

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: كَانَ رَجُلٌ يُكْثِرُ الضَّحِكَ، فَذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ ﷺ: أَمَا إِنَّهُ سَيَدْخُلُ الْجَنَّةَ وَهُوَ يَضْحَكُ. رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

Yahya b. Abī Kathīr reported that a man used to laugh a lot. When the Prophet ﷺ was informed about him, He said:

“Behold! That person will enter Paradise smiling.”³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4/339 §1956. •Ibn Ḥibbān in *al-Shāḥih*, 2/221 §474. •al-Bazzār in *al-Musnad*, 9/457 §4070.

² Set forth by •Abū Ya‘lā in *al-Musnad*, 11:428 §6550. •Ishāq Ibn Rahway in *al-Musnad*, 1:461 §536. •al-ākīm in *al-Mustadrak*, 1:212 §428. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:254 §8054.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:189.

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عِكْرَمَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا لَقِيَ الرَّجُلَ فَرَأَى فِي وَجْهِهِ الْبُشْرَ صَافِحَةً.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to 'Ikrama:

“Whenever the Prophet ﷺ met anyone and found (the signs of) pleasure and gladness on his face, he would shake hands with him (to appreciate, inspire and bestow on him blessing).¹

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْحَسَنِ، قَالَ: مِنَ الصَّدَقَةِ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْطَلِقٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

Al- Hasan reported:

“It is also a charitable donation to treat your brother with a cheerful countenance.”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ: هُوَ بَسْطُ الْوَجْهِ وَبَذْلُ الْمَعْرُوفِ وَكَفُّ الْأَذَى.

رَوَاهُ التِّرْمِذِيُّ فِي السُّنَنِ.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:190.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:185.

‘Abd Allah b. Mubārak reported about the good moral character:

“(Meeting with) cheerful countenance, practising piousness and avoiding hurtful behaviour is good moral character.”¹

Reported by al-Tirmidhī in *al-Sunan*.

عَنْ عُمَرَ أَبِي جَعْفَرٍ قَالَ: كَانَ يُقَالُ أَوَّلُ الْمَوَدَّةِ طَلَاقَةُ الْوَجْهِ وَالثَّانِيَةُ
التَّوَدُّدُ وَالثَّالِثَةُ قَضَاءُ حَوَائِجِ النَّاسِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to ‘Umar Abū Jafar:

“It is said that love and affection begins with cheerful countenance, mutual warmth and nearness is its second degree while its third grade is providing for the needy.”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:363 §2005.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:191.

طِيبُ الْكَلَامِ

SECTION 3

PLEASING AND POLITE CONVERSATION

QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾

1. *And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).¹*

٢. ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ ۗ وَاللَّهُ غَنِيٌّ

حَلِيمٌ﴾

2. *Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.²*

¹ Qur'ān, 2:83.

² Ibid., 2:263.

٣. ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا﴾

3. *﴿And tell My servants that they should say things that are most balanced. Surely, Satan causes contention amongst people. Indeed, Satan is man's declared enemy.﴾*¹

٤. ﴿وَهُذُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُذُوا إِلَى صِرَاطِ الْحَمِيدِ﴾

4. *﴿And (in the world) they are directed to pure and decent talk and are guided to the favourite path (of Islam).﴾*²

HADITH

٢٢/٣٥٩. عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَسَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَسَاحَ بِوَجْهِهِ. قَالَ شُعْبَةُ: أَمَا مَرَّتَيْنِ فَلَا أَشْكُ. ثُمَّ قَالَ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ. مُتَّفَقٌ عَلَيْهِ.

359/22. According to 'Adī b. ātim رضي الله عنه:

“The Prophet ﷺ mentioned the Hellfire and sought refuge (with Allah) from it, and showed unpleasantness. He mentioned the Hellfire again and took refuge (with Allah) from it and showed unpleasantness. According to Shu‘ba: ‘I have no doubt that the Holy Prophet ﷺ repeated it twice.’ The Prophet ﷺ then said, ‘Save yourselves from the Hellfire even if it is by giving one half of a date to charity, and if this cannot be done, then (save yourselves) by uttering a good word pleasantly.’”³

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 17:53.

² Ibid., 22:24.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 5:2241 §5677. •Muslim in *al-Sahīh*, 2:704 §1016. •Aḥmad b. anbal in *al-Musnad*, 4:256 §18279. •al-Nasā’ī in *al-Sunan*, 5:75 §2553.

٢٣/٣٦٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ سَلَامَى عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ. يُعِينُ الرَّجُلَ فِي دَابَّتِهِ يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ وَكُلُّ خُطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَذَلُّ الطَّرِيقِ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

360/23. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said, ‘Charity is incumbent everyday on every joint of a human being. Helping a person to ride or putting his luggage on the mount is (also) a charity. Saying a good word is a charity, and every step taken to offer prayer is a charity; and guiding someone to the path is also a charitable donation.’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٤/٣٦١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرَفَةً يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، فَقَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ: لِمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ: لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامٌ. رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ.

361/24. According to ‘Abd Allah b. ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘There will be rooms in Paradise that will be seen from the inside and outside.’ Abū Mālik al-Ash‘arī submitted: ‘O Messenger of Allah! Who will have them?’ He said: ‘The one who talks pleasantly, feeds the meals, and stands for vigil when people are asleep.’”²

Reported by Aḥmad, al- ākim and Ibn ibbān.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1059 §2734. •Muslim in *al-Ṣaḥīḥ*, 2:699 §1009. •Aḥmad b. anbal in *al-Musnad*, 2:350 §8593.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:343 §22956. •al- ākim in *al-Mustadrak*, 1:153 §270. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:262 §509.

٢٥/٣٦٢. وَفِي رِوَايَةٍ عَنِ ابْنِ هَانِيٍّ ؓ أَنَّ هَانِيًّا لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ ﷺ مَعَ قَوْمِهِ فَسَمِعَهُمْ قَالَ أَبُو شُرَيْحٍ ؓ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِشَيْءٍ يُوجِبُ لِي الْجَنَّةَ، قَالَ: طَيِّبُ الْكَلَامِ وَبَذْلُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ.
رَوَاهُ ابْنُ جَبَّانَ وَابْنُ أَبِي سَيِّبَةَ وَالطَّبْرَانِيُّ.

362/25. Ibn Hānī ؓ reported that when Hānī came to the Messenger of Allah ﷺ with the delegation of his tribe, he gave them audience. Abū Shurayḥ ؓ submitted:

“O Messenger of Allah! Direct me to something that makes Paradise a destiny for me.” He said: “Talk pleasantly, spread the salutation of peace and feed people.”¹

Reported by Ibn ʿibbān, Ibn Abī Shayba and al-Ṭabarānī.

٢٦/٣٦٣. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالَ: وَمَا بَرُّهُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَطَيِّبُ الْكَلَامِ.
رَوَاهُ الطَّبْرَانِيُّ.

363/26. Jābir b. ʿAbd Allāh ؓ reported from the Holy Prophet ﷺ that he said:


“‘The reward of ḥajj mabrūr is only Paradise.’ He submitted: ‘What is someone’s piousness?’ The Holy Prophet ﷺ said: ‘Feeding people and talking nicely with them.’”²


Reported by al-Ṭabarānī.


¹ Set forth by •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:257 §504. •Ibn Abī Shayba in *al-Muṣannaf*, 5:211 §25332. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 22:180 §476.

² Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 8:203 §8405. •al-Fākihī in *Akhbār Makka*, 1:408 §879.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ عُمَرُ : لَوْلَا أَنْ أَسِيرَ فِي سَبِيلِ اللَّهِ أَوْ أَضَعَ جَنْبِي لِلَّهِ فِي التَّرَابِ أَوْ أَجَالِسَ قَوْمًا يَلْتَقِطُونَ طِيبَ الْكَلَامِ كَمَا يُلْتَقِطُ طِيبَ التَّمْرِ لَا خَبِثْتُ أَنْ أَكُونَ قَدْ لَحِقْتُ بِاللَّهِ.
رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

According to Yahya b. Ja'da, 'Umar  said:

"If I had not been a seeker in the way of Allah, or had not covered my sides with dust for the sake of Allah , or had not been in the company of those who like pleasant conversation, I would certainly have liked to turn up my toes to meet my Creator (saying adieu to this world)."¹

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

قَالَ أَبُو الدَّرْدَاءِ: لَوْلَا ثَلَاثٌ مَا أَحْبَبْتُ الْعَيْشَ يَوْمًا وَاحِدًا: الظَّمْأُ لِلَّهِ بِالْهَوَاجِرِ، وَالسُّجُودُ لِلَّهِ فِي جَوْفِ اللَّيْلِ، وَمُجَالَسَةُ أَقْوَامٍ يَنْتَقُونَ أَطَايِبَ الْكَلَامِ كَمَا يَنْتَقِي أَطَايِبَ التَّمْرِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

Abū al-Dardā' said:

"I will not like to live even for a day if three things become extinct from the world: severe thirst at a hot noon for the sake of Allah, prostration before Allah in the middle of night and sitting in the company of people who talk so pleasantly, as if picking fine, fresh and pure fruit."²

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 4:214 §19419.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 4:409.

Related by al-Ghazālī in *al-Iḥyāʾ*.

عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ أَصَابَ الْبِرَّ: سَخَاوَةُ النَّفْسِ
وَالصَّبْرُ عَلَى الْأَذَى وَطِيبُ الْكَلَامِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Wahb b. Munabbih said:

“He has reached piety who has three qualities: generosity, patience upon suffering and talking in a pleasant way.”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ كَعْبٍ قَالَ: قِلَّةُ الْمَنْطِقِ حُكْمٌ عَظِيمٌ، فَعَلَيْكُمْ بِالصَّمْتِ، فَإِنَّهُ
رُعَّةٌ حَسَنَةٌ وَقِلَّةٌ وَزِرٌ وَخِفَّةٌ مِنَ الذُّنُوبِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Ka'b said:

“Speaking less is a big matter, so adopt silence. Indeed, it is a way of politeness, for it lessens the burden and lightens sins.”²

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:180 §315.

² Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:221 §426.

حِفْظُ اللِّسَانِ عَنْ ذِكْرِ سُوءِ النَّاسِ

SECTION 4

PROTECTING THE TONGUE FROM BACKBITING

QUR'ĀN

١. ﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

1. ﴿And (also) talk of piety to the common people (in a polite and pleasant manner).﴾¹

٢. ﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ﴾

2. ﴿And they attribute to Allah what they loathe (for themselves), and their tongues utter falsehood that there is good for them. (No indeed!) The truth is that for them there is Hell, and they will be the first ones to be sent (into Hell where they shall be left forever).﴾²

٣. ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۖ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

3. ﴿Verily, those who falsely accuse chaste, believing

¹ Qur'ān, 2:83.

² Ibid., 16:62.

women who are unaware of, and unacquainted (with, even the very idea of indecency and evil) are cursed in this world and in the Hereafter. And for them is woeful punishment, On the Day when their (own) tongues and their hands and their feet will bear witness against them for whatever they used to do. ﴿¹

٤. ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَنًا وَإِثْمًا مُّبِينًا﴾

4. ﴿And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin.﴾²

٥. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

5. ﴿O believers! Always fear Allah and say what is correct and straight.﴾³

٦. ﴿وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾

6. ﴿Nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed, Allah is Ever-Returning, Ever-Merciful.﴾⁴

٧. ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

7. ﴿Not a word does he utter but a watcher is there beside

¹ Ibid., 24:23-24.

² Ibid., 33:58.

³ Ibid., 33:70.

⁴ Ibid., 49:12.

him ready (to write it).¹

HADITH

٢٧/٣٦٤. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. مُتَّفَقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

364/27. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ:

“I asked: ‘O Messenger of Allah! Which kind of [person’s] Islam is the best?’ He said: ‘(The best Islam is of the one) from whose tongue and whose hand the other Muslims are safe!’”²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٢٨/٣٦٥. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. مُتَّفَقٌ عَلَيْهِ.

365/28. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said:

“The Muslim is someone from whose tongue and whose hand the Muslims are safe, and the (true) emigrant [*al-muhājir*] is someone who emigrates from that which Allah has forbidden.”³

Agreed upon by al-Bukhārī and Muslim.

٢٩/٣٦٦. وَفِي رِوَايَةِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْعَبْدَ

¹ Ibid., 50:18.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:66 §42. •al-Tirmidhī in *al-Sunan*, Ch.: (52), 4:661 §2504. •al-Nasā’ī in *al-Sunan*, 8:106 §4999.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:65 §40. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/209 §6953. •Abū Dāwūd in *al-Sunan*, 3/4 §2480. •al-Nasā’ī in *al-Sunan*, 8/105 §4996.

لَيْتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنُ فِيهَا يَزُلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ.
مُتَّفَقٌ عَلَيْهِ.

366/29. According to a report from Abū Hurayra, he heard the Messenger of Allah ﷺ say:

“The servant who talks (lies, hypocrisy, dishonesty and oppression) without thinking about its consequences, slips down into Hell farther than the distance between the east and the west.”¹

Agreed upon by al-Bukhārī and Muslim.

٣٠/٣٦٧. وَفِي رِوَايَةٍ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقَى لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقَى لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَالْمَالِكُ.

367/30. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said: ‘A slave (of Allah) may utter a word without knowing its importance and it pleases Allah; and because of that Allah Most High raises his rank. And a servant (of Allah) may utter a word (carelessly) without knowing of its gravity; it displeases Allah and he is thrown into Hellfire for that.’”²

Reported by al-Bukhārī, Aḥmad, al-Tirmidhī and Mālik.

٣١/٣٦٨. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2377 §6112. •Muslim in *al-Shaḥīḥ*, 4:2290 §2988.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2377 §6113. •Aḥmad b. anbal in *al-Musnad*, 2:334 §8392. •al-Tirmidhī in *al-Sunan*, 4:559 §2319. •Mālik in *al-Muwattāʾ*, 2:985 §1781.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

368/31. According to Sahl b. Sa'd رضي الله عنه:

"Allah's Messenger ﷺ said: 'If someone guarantees me (the safeguard of) what is between his jawbones (tongue) and what is between his legs (private parts), I shall guarantee him the Garden of Paradise!'"¹

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٣٦٩ / ٣٢. وَفِي رِوَايَةِ أَبِي مُوسَى رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَفِظَ مَا بَيْنَ قُفْمَيْهِ وَفَرْجِهِ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى وَالْحَاكِمُ.

369/32. According to Abū Mūsā al-Ash'arī رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Whoever safeguards what is between his jawbones (tongue) and private parts will enter Paradise.'"²

Reported by Aḥmad, Abū Ya'la and al- ākim.

٣٧٠ / ٣٣. عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا النَّجَاةُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلَيْسَعَكَ بَيْتَكَ، وَابْكِ عَلَى خَطِيئَتِكَ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالتَّبْرَانِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

370/33. According to 'Uqba b. 'Āmir رضي الله عنه:

"I submitted: 'O Messenger of Allah ﷺ! What is salvation?' He said: 'Safeguard your tongue (from uttering evil), keep to the expanse of your house (spend time in your house and do not go out without any need) and weep over your sins.'"³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5/2376 §6109. •al-Tirmidhī in *al-Sunan*, 4/606 §2408. •Aḥmad b. Ḥanbal in *al-Musnad*, 5/333 §22874. •Mālik in *al-Muwatta'a*, 2/987 §1787.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:398 §19577. •Abū Ya'la in *al-Musnad*, 13:259 §7275. •al- ākim in *al-Mustadrak*, 4:399 §8063.

³ Set froth by •Aḥmad b. anbal in *al-Musnad*, 5:259 §22289. •al-Tirmidhī

Reported by Aḥmad, al-Tirmidhī and al-Ṭabarānī. Al-Tirmidhī said: "This is a fine tradition."

٣٧١/٣٤. وَفِي رَوَايَةٍ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ مَلَكَ لِسَانَهُ، وَوَسَعَهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ.
رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالصَّغِيرِ.

371/34. According to Thawbān رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Glad tidings are for the one who controlled his tongue (did not talk bad about anyone), kept to the expanse of his house and wept over his sins.'"¹

Reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Ṣaghīr*.

٣٧٢/٣٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ: أَتَى اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

372/35. According to Abū Saʿīd al-Khudrī رضي الله عنه:

"The Prophet ﷺ said: 'When a human being wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allah regarding us; we are only part of you. If you will be straight, then we will be straight, and if you are crooked, then we will be crooked.'"²

Reported by Aḥmad and al-Tirmidhī (the wording is his).

in *al-Sunan*, 4:605 §2406. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:270 §741.

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:21 §2340 & *al-Muʿjam al-Ṣaghīr*, 1:140 §212.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:95 §11927. •al-Tirmidhī in *al-Sunan*, 4:605 §2407. •Abū Yaʿlā in *al-Musnad*, 2:403 §1185. •al-Ṭayālīsī in *al-Musnad*, 1:293 §2209. •ʿAbd b. umayd in *al-Musnad*, 1:302 §979.

٣٦/٣٧٣. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه فِي رَوَايَةٍ طَوِيلَةٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَخَذَ لِسَانِي قَالَ: كُفَّ عَلَيْكَ هَذَا، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمَوْأَخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّمْتَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكُوبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لِلتِّرْمِذِيِّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

373/36. Mu'adh b. Jabal رضي الله عنه narrated in a long tradition:

"I was with the Prophet ﷺ, travelling, and he grabbed his tongue. He said: 'Hold this (tongue from uttering bad)'. I said: 'O Messenger of Allah! Will we be held accountable for what we say?' He said: 'O Mu'adh! May your mother grieve over you! The people will be thrown into Hell upon their faces, or upon their knees, for what their tongues have wrought.'"¹

Reported by Aḥmad b. anbal, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: "This is a fine authentic tradition."

٣٧/٣٧٤. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ، وَلَا يَدْخُلُ الْجَنَّةَ رَجُلٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. رَوَاهُ أَحْمَدُ وَابْنُ أَبِي هَاشِمٍ.

374/37. According to Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said:

"The servant's faith is not sound until his heart is sound, and his

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:231 §22069. •al-Tirmidhī in *al-Sunan*, 5:11 §2616. •Ibn Mājah in *al-Sunan*, 2:1314 §3973. •al-ākīm in *al-Mustadrak*, 2:447 §3548. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:447 §214. •Abd al-Razzāq in *al-Muṣannaf*, 11:194 §20303. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 20:131 §266.

heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions.”¹

Reported by Aḥmad and al-Bayhaqī.

٣٨ / ٣٧٥ . عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حُسِّنَ إِسْلَامُ الْمَرْءِ تَرَكَهُ مَا لَا يَعْينُهُ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَمَالِكٌ.

375/38. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘The excellence and beauty of the man’s Islam includes his forsaking what is fruitless and vain.’”²

Reported by al-Tirmidhī, Ibn Mājah and Mālik.

عَنْ قَيْسٍ، قَالَ رَأَيْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَخِذًا بِطَرَفِ لِسَانِهِ وَهُوَ يَقُولُ: هَذَا أَوْرَدَنِي الْمَوَارِدَ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Qays said:

“I saw Abū Bakr رضي الله عنه holding the tip of his tongue and saying: ‘This is the thing that can destroy me.’”³

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3/198 §13071. •al-Bayhaqī in *Shu‘ab al-Īmān*, 1/41 §8. •al-Qudā‘ī in *Musnad al-Shihāb*, 2/62 §887. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3/240 §3860. •Ibn Rajab in *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, 1/75. •al-Haythamī in *Majma‘ al-Zawā‘id*. He also confirmed it, 1/53.

² Set forth by •al-Tirmidhī in *al-Sunan*, 4/558 §2317. •Ibn Mājah in *al-Sunan*, 2/1315 §3976. •Mālik in *al-Muwatṭa’*, 2/903 §1604.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:55 §19.

عَنْ عِمْرَانَ بْنِ يَزِيدَ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام: اللِّسَانُ قِوَامُ
الْبَدَنِ فَإِذَا اسْتَقَامَ اللِّسَانُ اسْتَقَامَتِ الْجَوَارِحُ، وَإِذَا اضْطَرَبَ اللِّسَانُ
لَمْ يَقُمْ لَهُ جَارِحَةٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Imrān b. Yazīd said:

“Alī b. Abī Ṭālib عليه السلام said: ‘The tongue is an important part of the body. If the tongue is straight, then (all) parts (of the body) are straight. If the tongue is shaky, then none of the body parts can stay straight.’”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ مُحَمَّدِ بْنِ هِلَالٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو عليه السلام يَقُولُ: دَعْ مَا
لَسْتَ مِنْهُ فِي شَيْءٍ، وَلَا تَنْطِقْ فِيْمَا لَا يَعْنِيكَ، وَاخْزَنْ لِسَانَكَ كَمَا
تَخْزُنُ نَفَقَتَكَ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

umayd b. Hilāl reported that ‘Abd Allah b. ‘Amr عليه السلام used to say:

“Forsake which does not belong to you, and do not speak about what is not related to you. Control your tongue the way you control your expenditures (financial resources).”²

Reported by Ibn Abī Shayba in *al-Muṣannaḥ*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:69 §58.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaḥ*, 7:128 §34713. •Ibn Sarī in *al-Zuhd*, 2:534 §1101. •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:57 §24.

الصِّدْقُ وَالْأَمَانَةُ

SECTION 5

TRUTHFULNESS AND TRUST

QUR'ĀN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

- I. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَّا عَذَابَ النَّارِ﴾² الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ

2. ﴿(These are the people) who say: 'O our Lord, we have surely believed, so, forgive us our sins and save us from the torment of Hell.' (They are) steadfast (people), truthful in their words and deeds and submissive in devotion and obedience. And they spend in the way of Allah, and (rise) in the later hours of the night to implore Allah's pardon.﴾²

٣. ﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

3. ﴿Allah will say: 'This is the Day (when) the truth of the truthful will benefit them. There are Gardens for them with streams flowing beneath; they will live therein forever. Allah is pleased with them and they are pleased with Him. This (pleasure of Allah) is the highest achievement.'﴾³

٤. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

4. ﴿O believers! Fear Allah persistently, and remain in the (company) of those who uphold the truth.﴾⁴

٥. ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي

¹ Qur'ān, 2:177.

² Ibid., 3:16-17.

³ Ibid., 5:119.

⁴ Ibid., 9:119.

مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿١﴾

5. *﴿And keep praying (to your Lord): ‘O my Lord, make me enter (wherever You are to make me enter) with the truth (pleasure), and bring me out (from wherever You are to bring me out) with the truth (pleasure). And bestow upon me from Your presence the dominance that assists and the power that supports.﴾¹*

٦. ﴿وَالَّذِيْنَ هُمْ لِأَمْنَتِيْهِمْ وَعَهْدِهِمْ رَاعُوْنَ﴾

6. *﴿And those who are watchful of their trusts and their pledges.﴾²*

HADITH

٣٩/٣٧٦. عَنْ ابْنِ مَسْعُوْدٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ الصَّدْقَ يَهْدِيْ اِلَى الْبِرِّ، وَاِنَّ الْبِرَّ يَهْدِيْ اِلَى الْجَنَّةِ، وَاِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُوْنَ صِدِّيْقًا، وَاِنَّ الْكَذِبَ يَهْدِيْ اِلَى الْفُجُوْرِ، وَاِنَّ الْفُجُوْرَ يَهْدِيْ اِلَى النَّارِ، وَاِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا.

مُتَّفَقٌ عَلَيْهِ.

376/39. According to Ibn Mas‘ūd رضي الله عنه:

“The Holy Prophet ﷺ said: ‘Indeed, truthfulness leads to piousness, and piousness leads to Paradise. And a man keeps telling the truth until he becomes a truthful person. Falsehood leads to sin, and sin leads to Hellfire, and a man may keep on telling lies until he is written in the sight of Allah as a liar.’”³

¹ Ibid., 17:80.

² Ibid., 23:8.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2261 §5743. •Muslim in *al-Shaḥīḥ*, 4:2013 §2607. •Aḥmad b. anbal in *al-Musnad*, 1:432 §4108. •Abū Dāwūd in *al-Sunan*, 4:297 §4989. •al-Tirmidhī in *al-Sunan*, 4:347 §1971.

Agreed upon by al-Bukhārī and Muslim.

٣٧٧/٤٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا عَمَلُ الْجَنَّةِ؟ قَالَ: الصَّدْقُ. إِذَا صَدَقَ الْعَبْدُ بَرَّ، وَإِذَا بَرَّ أَمِنَ، وَإِذَا أَمِنَ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ.

377/40. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ:

“A man came to the Prophet ﷺ and asked: ‘O Messenger of Allah, what is the conduct (that takes one) to the Garden of Paradise?’ He said: ‘Truthfulness! If the servant tells the truth, he is pious, and if he is pious, he is safe (from committing sins), and if he is safe (from committing sins), he will enter the Garden of Paradise.’”¹

Reported by Aḥmad.

٣٧٨/٤١. عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ قَالَ حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا. مُتَّفَقٌ عَلَيْهِ.

378/41. According to ākim b. izām رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘The buyer and the seller have the option to (to cancel the transaction) as long as they have not separated. If they are truthful and straightforward, blessing is added to their deal. However, if the defect is concealed and they tell lies, blessing is removed from their deal.’”²

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2/176 §6641.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:732 §1973. •Muslim in *al-Ṣaḥīḥ*, 3:1164 §1523. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:402 §15357. •Abū Dāwūd in *al-Sunan*, 3:273 §3459. •al-Tirmidhī in *al-Sunan*, 3:548 §1246. •al-Nasā’ī in *al-Sunan*, 7:244 §4457.

Agreed upon by al-Bukhārī and Muslim.

٤٢/٣٧٩. عَنْ سَهْلِ بْنِ حُثَيْفٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ.
رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

379/42. According to Sahl b. Hunayf رضي الله عنه:

“The Prophet ﷺ said: ‘If someone implores Allah for martyrdom with a true heart, Allah will cause him to reach the degrees of the martyrs, even if he dies on his mattress.’”¹

Reported by Muslim and Abū Dāwūd.

٤٣/٣٨٠. عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: دَعَا مَا يُرِيكَ إِلَى مَا لَا يُرِيكَ، فَإِنَّ الصَّدْقَ طَمَئِينَةٌ، وَالْكَذِبَ رِيَّةٌ.
رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

380/43. According to Abū Muhammad al-Ḥasan b. ‘Alī b. Abī Ṭālib رضي الله عنه:

“I have memorized the saying of Allah’s Messenger ﷺ (and remember it even today): ‘Leave that which seeds doubt (in your mind), and go for what does not put you in doubt, for truthfulness is a “feeling at ease” and lying is a doubt.’”²

Reported by al-Tirmidhī and al-Nasā’ī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٤٤/٣٨١. عَنْ عَبَادَةَ بْنِ الصَّامِتِ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: اضْمَنُوا لِي سِتًّا مِنْ

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3/1517 §1909. •Abū Dāwūd in *al-Sunan*, 2/85 §1520. •al-Tirmidhī in *al-Sunan*, 4/183 §2653 & 6/36 §3162. •Ibn Mājah in *al-Sunan*, 2/935 §2797.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1/200 §1723. •al-Tirmidhī in *al-Sunan*, 4/668 §2518. •al-Nasā’ī in *al-Sunan*, 8/327 §5711. •al-Dārimī in *al-Sunan*, 2/319 §2532.

أَنْفُسِكُمْ أَضْمَنْ لَكُمْ الْجَنَّةَ: أَصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُّوا إِذَا
اِئْتُمْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَغَضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ وَالْبَيْهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا
حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

381/44. According to 'Ubāda b. al-Ṣāmit رضي الله عنه:

"The Holy Prophet ﷺ said: 'If you guarantee me six things, I shall guarantee you Paradise: always speak truth when you speak, always keep the promise when you make one, prove your worth when you are entrusted, safeguard your private parts, lower your gaze and stop your hands (towards wrongdoing).'"¹

Reported by Aḥmad, al- ākim, Ibn ibbān and al-Bayhaqī.

Al- ākim said: "This tradition has authentic chains."

٤٥ / ٣٨٢. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعٌ إِذَا كُنَّ فِيكَ
فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةٌ
فِي طُعْمَةٍ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ.

382/45. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Messenger of Allah ﷺ said: 'You will never be at a loss from losing anything in the world if you have four things: protection of trust, truthfulness in speech, good moral character and wholesome food.'"²

Reported by Aḥmad, al- ākim and al-Bukhārī in *al-Adab al-*

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:323 §22809. •al- ākim in *al-Mustadrak*, 4:399 §8066. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:506 §271. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:288 §12471 & *Shu'ab al-Imān*, 4:320 §5256.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:177 §6652. •al- ākim in *al-Mustadrak*, 4:349 §7876. •al-Bukhārī in *al-Adab al-Mufrad*, p. 108 §288. •al-Bayhaqī in *Shu'ab al-Imān*, 4:321 §5257.

Mufrad.

٣٨٣/٤٦. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَخْمُومٍ الْقَلْبِ، صَدُوقِ اللِّسَانِ، قَالُوا: صَدُوقُ اللِّسَانِ نَعْرِفُهُ، فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيٍ وَلَا غِلٍّ وَلَا حَسَدٍ.
رَوَاهُ ابْنُ مَاجَهَ وَالتَّطَبَّرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

383/46. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Messenger of Allah ﷺ was asked: ‘Who is the most superior person?’ He said: ‘The one who has a pure heart and a truthful tongue.’ The Companion submitted: ‘O Messenger of Allah! We acknowledge who is truthful, but what refers to a pure heart?’ He said: ‘The one who is chaste and pious; there is no sin, rebellion, malice and jealousy in him (his heart is free of all impurities).’”¹

Reported by Ibn Mājah, al-Ṭabarānī and al-Bayhaqī.

٣٨٤/٤٧. عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ إِلَى الْمُصَلَّى فَرَأَى النَّاسَ يَتَّبِعُونَ فَقَالَ: يَا مَعْشَرَ التُّجَّارِ فَاسْتَجَابُوا لِرَسُولِ اللَّهِ ﷺ وَرَفَعُوا أَعْنَاقَهُمْ وَأَبْصَرَهُمْ إِلَيْهِ، فَقَالَ: إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَّقَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

384/47. Ismā‘īl b. ‘Ubayd b. Rifā‘a reported from his father on the authority of his grandfather that he went with the Messenger of Allah ﷺ to the place of prayer, and he saw the people doing business, so he said:

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:1409 §4216. •al-Ṭabarānī in *al-Musnad al-Shāmiyyīn*, 2:217, 1218. •al-Bayhaqī in *Shu‘ab al-Īmān*, 4:1205.

“O group of traders!’ And they replied to the Messenger of Allah by turning their necks and their gazes towards him. He said: ‘Indeed, the merchants will be resurrected on the Day of Resurrection as disobedient, except the one who fears Allah Most High, performs pious acts and speaks the truth.’”¹

Reported by al-Tirmidhī, Ibn Mājah, al-Dārimī and al- ākim. Al-Tirmidhī said: “This is a fine authentic tradition.”

٤٨/٣٨٥. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى وَابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.

385/48. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ often said to us in his sermons: ‘He has no faith who is not true to his trusts and he has no religion (*Dīn*) who does not keep his promise.’”²

Reported by Aḥmad, Abū Ya‘lā, Ibn Khuzayma and Ibn ıbbān.

٤٩/٣٨٦. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَدَّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالحَاكِمُ.

386/49. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Return the deposit to the one who entrusted you with it, and do not betray him (in retribution) who

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:515 §1210. •Ibn Mājah in *al-Sunan*, 2:726 §2146. •al-Dārimī in *al-Sunan*, 2:322 §2538. •al- ākim in *al-Mustadrak*, 2:8 §2144.

² Set forth by •Aḥmad b. ıbbān in *al-Musnad*, 3:154 §12589. •Abū Ya‘lā in *al-Musnad*, 5:246 §2863. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:51 §2335. •Ibn ıbbān in *al-Ṣaḥīḥ*, 1:422 §194. •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 3:98 §2606.

betrayed you.”¹

Reported by Abū Dāwūd, al-Tirmidhī and al- ākim.

قَالَ أَحْمَدُ بْنُ حِصْرَوَيْهِ: مَنْ أَرَادَ أَنْ يَكُونَ اللَّهُ تَعَالَى مَعَهُ، فَلْيَلِزْهُ
الصِّدْقَ، فَإِنَّ اللَّهَ تَعَالَى قَالَ: إِنَّ اللَّهَ مَعَ الصَّادِقِينَ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرَّسَالَةِ.

Aḥmad b. Khidrawayh said:

“If someone wishes Allah Most High to be with him, then he must acquire sincerity and truthfulness, for Allah Most High has said: ‘Indeed, Allah is with truthful people.’”²

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:290 §3535. •al-Tirmidhī in *al-Sunan*, 3:564 §1264. •al- ākim in *al-Mustadrak*, 2:53 §2296.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 318.

الْوَسْطِيَّةُ وَالْإِعْتِدَالُ

SECTION 6

BALANCE AND MODERATION

QUR'ĀN

١. ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ
لَرَّءُوفٌ رَحِيمٌ﴾

1. *And, in the same way, (O Muslims,) We made you the best Umma (Community—fair to all with a tolerant, moderate and balanced outlook) so that you may bear witness to the people, and (Our exalted) Messenger (ﷺ) bears witness to you. And We appointed the Qibla (the direction of Prayer), which you used to face before, only to bring to light (by trial) who would follow (Our) Messenger and who would turn back upon his heels. And this (change of Qibla) was indeed a hard task, but not for those whom Allah blessed with guidance (and gnosis of spiritual truths). And it is not Allah's Glory to void your faith (without any reason). Allah is surely Most Clement, Ever-Merciful to mankind.*¹

¹ Qur'ān, 2:143.

٢. ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ

مَلُومًا مَّحْسُورًا﴾

2. *And neither keep your hand tied to your neck (giving nothing to anyone), nor stretch it wide open (giving away all) lest you should sit back, blamed (and) consumed.*¹

٣. ﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

3. *And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness).*²

HADITH

٣٨٧/٥٠. عَنْ عَائِشَةَ   أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: سَدِّدُوا وَقَارِبُوا وَاعْلَمُوا أَنَّ لَنْ

يُدْخَلَ أَحَدُكُمْ عَمَلُهُ الْجَنَّةَ وَأَنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

مُتَّفَقٌ عَلَيْهِ.

387/50. According to  A'isha  :

“The Messenger of Allah ﷺ said: ‘Follow a right and moderate course and bear this in your mind that acts will not make anyone enter Paradise, and that the actions most beloved to Allah Most High are the most regular and constant ones, even though they are were little.’”³

Agreed upon by al-Bukh r  and Muslim.

٣٨٨/٥١. عَنْ أَبِي هُرَيْرَةَ   قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَنْ يَنْجِيَ أَحَدًا مِنْكُمْ

¹ Ibid., 17:29.

² Ibid., 25:67.

³ Set forth by  al-Bukh r  in *al-Sh h h*, 5:2373 §6099.  Muslim in *al-Sh h h*, 4:2171 §2818.  Ahmad b. anbal in *al-Musnad*, 6:273 §26386.

عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ. سَدُّوا
وَقَارِبُوا وَاغْدُوا وَرَوْحُوا وَسَيِّءٌ مِنَ الدَّلِجَةِ وَالْقَصْدَ الْقَصْدَ تَبَلَّغُوا.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

388/51. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The deeds of none of you will save you (from the Hellfire).’ They said: ‘Even you (will not be saved by your deeds), O Allah’s Messenger?’ He said: ‘No, even I (will not be saved) unless Allah Most High bestows His Mercy upon me. Therefore, adopt the straight path, balance and moderation, and seek help through worshipping morning and evening and also worship when the darkness of night deepens. Adopt moderation, adopt moderation; from this you will reach the destination.’”¹

Reported by al-Bukhārī and Aḥmad.

٥٢ / ٣٨٩. عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

389/52. According to ‘Abd Allah b. Mas‘ūd رضي الله عنه:

“The Messenger of Allah ﷺ said this three times: ‘The extremists are destroyed.’”²

Reported by Muslim and Aḥmad.

٥٣ / ٣٩٠. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَالَ مُقْتَصِدٌ قَطُّ.
رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

390/53. According to Ibn ‘Abbās رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2373 §6098. •Aḥmad b. anbal in *al-Musnad*, 2:514 §10688.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2055 §2670. •Aḥmad b. anbal in *al-Musnad*, 1:386 §3655. •Abū Dāwūd in *al-Sunan*, 4:201 §4608.

“The Messenger of Allah ﷺ said: ‘He who adopts balance and moderation is never needy and destitute.’”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS ﷺ AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ زُبَيْدٍ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: خَيْرُ النَّاسِ هَذَا النَّمْطُ الْأَوْسَطُ يَلْحَقُ بِهِمُ التَّالِي وَيَرْجِعُ إِلَيْهِمُ الْغَالِي. رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُسْنَفِ.

Zubayd said:

“The best among people is the one who adopts balance and moderation, for the ones under him meet him, and ones above him turn to him.”²

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

عَنْ وَهْبٍ يَقُولُ: إِنَّ لِكُلِّ شَيْءٍ طَرَفَيْنِ وَوَسْطًا، فَإِذَا أَمْسَكَ بِأَحَدِ الطَّرَفَيْنِ مَالَ الْآخِرِ، وَإِذَا أَمْسَكَتَ بِالْوَسْطِ اعْتَدَلَ الطَّرَفَانِ. وَقَالَ: عَلَيْكَ بِالْأَوْسَاطِ مِنَ الْأَشْيَاءِ. رَوَاهُ أَبُو يَعْلَى فِي الْمُسْنَدِ.

According to Wahb:

“Everything has two sides and a middle. If a person adopts one of the two sides, he gets away from the other. However, you can keep balance between the two if you are in

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:123 §12656. •al-Bayhaqī in *Shuʿab al-Īmān*, 5:255 §6570.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 7:100 §34498.

the middle.” He further said: “Be moderate and keep balance in all matters.”¹

Reported by Abū Ya‘lā in *al-Musnad*.

عَنْ مُطَرِّفٍ قَالَ: خَيْرُ الْأُمُورِ أَوْسَاطُهَا.

رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

Muṭarrif said:

“Adhering to balance and moderation is of the best way.”²

Reported by al-Bayhaqī in *Shu‘ab al-Īmān*.

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 10:501 §6115.

² Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 5:261 §6601.

الْحِلْمُ وَالرَّفْقُ

SECTION 7

LENIENCY AND GENTLENESS

QUR'ĀN

١. ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ

حَلِيمٌ﴾

1. *Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.*¹

٢. ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ إِنَّكَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

لَآ نَفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا

عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. *(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.*²

¹ Qur'ān, 2:263.

² Ibid., 3:159.

٣. ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

3. *And the (favourite) servants of the Most Kind (Lord) are those who walk gently on the earth, and when the ignorant (i.e., impolite) people say to them something (unlikely), they (get aside), saying: 'Peace.'*¹

HADITH

٥٤/٣٩١. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَشَجِّ - أَشَجُّ عَبْدُ الْقَيْسِ -: إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ تَعَالَى: الْحِلْمُ وَالْأَنَاءَةُ. رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ.

391/54. According to 'Abd Allah b. 'Abbās رضي الله عنه:

"The Messenger of Allah ﷺ said to Ashajj 'Abd al-Qays: 'Allah Most High loves two such qualities that you possess: the first is calmness and patience, and the second is dignity and steadiness.'"²

Reported by Muslim and al-Tirmidhī.

٥٥/٣٩٢. عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. مُتَّفَقٌ عَلَيْهِ.

392/55. According to 'Ā'isha رضي الله عنها:

"Whenever Allah's Messenger ﷺ was given the choice of one of two

¹ Ibid., 25:63.

² Set forth by •Muslim in *al-Shaḥīḥ*, 1:48 §17. •al-Tirmidhī in *al-Sunan*, 4:366 §2011. •Abū Ya'la in *al-Musnad*, 12:242 §4868. •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 3:30 §2374 & *al-Mu'jam al-Ṣaghīr*, 2:67 §792 & *al-Mu'jam al-Kabīr*, 12:230 §12969. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:104 §20060 & *Shu'ab al-Imān*, 6:141 §7729.

matters, he would choose the easier of the two, provided there was no sin in it; but if there was a sinful act, he would stay away from it more than the others.”¹

Agreed upon by al-Bukhārī and Muslim.

٥٦/٣٩٣. وَفِي رِوَايَةٍ عَنْهَا: قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهِمْتُهَا، فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: قَدْ قُلْتُ وَعَلَيْكُمْ. مُتَّفَقٌ عَلَيْهِ.

393/56. According to ‘Ā’isha ؓ:

“A group of Jews came to the Messenger of Allah ﷺ and said: ‘Death be upon you.’ ‘Ā’isha ؓ reported: ‘I understood their saying and I said: “Death and curse be upon you.”’ Then the Messenger of Allah ﷺ said: ‘O ‘Ā’isha! Allah loves gentleness in everything.’ I submitted: ‘O Messenger of Allah! Perhaps you did not hear what they have said?’ Allah’s Messenger said: ‘I have said, “Upon you.”’”²

Agreed upon by al-Bukhārī and Muslim.

٥٧/٣٩٤. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ أَوْ ذَنْوَبًا مِنْ مَائٍ، فَإِنَّمَا بُعِثْتُمْ مُسَرِّينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

¹ Set forth by al-Bukhārī in *al-Shāḥih*, 3:1306 §3367. • Muslim in *al-Shāḥih*, 4:1813 §2326. • Aḥmad b. anbal in *al-Musnad*, 6:114 §24874. • Abū Dāwūd in *al-Sunan*, 4:250 §4785.

² Set forth by al-Bukhārī in *al-Shāḥih*, 5:2242 §5678. • Muslim in *al-Shāḥih*, 4:1706 §2165. • Ibn ibbān in *al-Shāḥih*, 14:353 §6441.

394/57. According to Abū Hurayra رضي الله عنه:

“A Bedouin urinated in the mosque and people caught him, but the Holy Prophet ﷺ ordered them: ‘Leave him and pour a bucket of water over the urine, for you have been sent to provide easiness and not trouble.’”¹

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

٥٨/٣٩٥. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

395/58. According to ‘Abd Allah b. Mas‘ūd رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Shall I not inform you of whom the Fire is forbidden and he who is forbidden for the Fire? He is the one who is near to people due to his good moral character, he is gentle in his temperament and he is considered very easy (to deal with) for his conduct.’”²

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said, “this is a fine tradition.”

٥٩/٣٩٦. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

396/59. Abū al-Dardā' رضي الله عنه narrated that the Prophet ﷺ said:

¹ Set forth by •al-Bukhārī in *al-Sahīḥ*, 1:89 §217. •Aḥmad b. anbal in *al-Musnad*, 2:282 §7786. •Abū Dāwūd in *al-Sunan*, 1:103 §380. •al-Tirmidhī in *al-Sunan*, 1:275 §147. •al-Nasā’ī in *al-Sunan*, 1:48 §56.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:415 §3938. •al-Tirmidhī in *al-Sunan*, 4:654 §2488. •Abū Ya‘lā in *al-Musnad*, 8:467 §5053. •Ibn ibbān in *al-Sahīḥ*, 2:215 §469.

“Whoever is bequeathed with a major share from gentleness has been bequeathed with a major share of goodness. And whoever has been deprived of his share of gentleness has been deprived of his share of goodness.”¹

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said: “This is a fine authentic tradition.”

٦٠/٣٩٧. وَفِي رِوَايَةٍ عَنْهُ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ فُقِيَ الرَّجُلُ رِفْقُهُ فِي مَعِيشَتِهِ.

رَوَاهُ أَحْمَدُ وَالتَّبَرَانِيُّ.

397/60. According to Abū Dardā' رضي الله عنه:

“The Holy Prophet ﷺ said: ‘The sign of a person’s wisdom lies in his gentleness in the worldly matter.’”²

Reported by Aḥmad and al-Ṭabarānī.

٦١/٣٩٨. عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَنَّ الرَّجُلَ لِيُذْرَكَ بِالْجِلْمِ دَرَجَةَ الصَّائِمِ الْقَائِمِ، وَإِنَّ الرَّجُلَ لِيُكْتَبَ جَبَّارًا وَمَا يَمْلِكُ إِلَّا أَهْلَ بَيْتِهِ. رَوَاهُ التَّبَرَانِيُّ.

398/61. According to ‘Alī b. Abī Ṭālib رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘A person can attain, by the gentleness and patience, the rank of the (steadfast) keeper of the fast who is the observer of the night vigil. And someone can be written Jabbār [revenger] (in the sight of Allah) by his harshness and bad


¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:451 §27593. •al-Tirmidhī in *al-Sunan*, 4:367 §2013. •Ishāq b. Rahway in *al-Musnad*, 5:263 §2417. •al-umaydī in *al-Musnad*, 1:193 §393.


² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:194 §21742. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:352 §1482.

habits, although he does not have any control on anyone except on his family.”¹

Reported by al-Ṭabarānī.


TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES


قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ : أَوَّلُ مَا عَوَّضَ الْحَلِيمُ مِنْ حِلْمِهِ أَنْ
النَّاسَ كُلُّهُمْ أَعْوَانُهُ عَلَى الْجَاهِلِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

‘Alī b. Abī Ṭālib  said:

“The first recompense of a person endowed with gentleness and patience is that all the people become his helper against an ignorant person.”²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

قَالَ مُعَاوِيَةُ : لَا يَبْلُغُ الرَّجُلُ مَبْلَغَ الرَّأْيِ حَتَّى يَغْلِبَ حِلْمُهُ جَهْلَهُ،
وَصَبْرُهُ شَهْوَتَهُ، وَلَا يَبْلُغُ ذَلِكَ إِلَّا بِقُوَّةِ الْحِلْمِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

Mu‘āwīya  said:

“No one is wise in opinion until his gentleness and patience overcomes his ignorance, and his patience overcomes his desires. And this is only achieved by the power of patience.”³

Reported by Ibn Abī al-Dunyā in *al-ilm*.

¹ Set forth by •al-Ṭabarānī in *al-Muʿja al-Awsat*, 6:232 §6273. •Abū Nu‘aym in *ilyat al-Awliyāʾ*, 8:289. •Ibn Abī al-Dunyā in *al-ilm*, 1:24 §8.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §12.

³ Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §13.

قَالَ عَمْرُو بْنُ الْعَاصِ لِابْنِهِ عَبْدِ اللَّهِ: مَا الرَّفْقُ؟ قَالَ: أَنْ تَكُونَ ذَا أَنَاةٍ وَتَلَايِنٍ قَالَ: فَمَا الْخُرْقُ؟ قَالَ: مُعَادَاةُ إِمَامِكَ وَمُنَاوَاةُ مَنْ يَقْدِرُ عَلَى ضَرْكَ.

ذَكَرَهُ الْمُنَاوِي فِي الْفَيْضِ.

‘Amr b. al-‘Āṣ asked his son ‘Abd Allah: “What is gentleness?” He replied: ‘Treating those under your command with gentleness and patience.’ He asked: ‘What is ignorance and foolishness?’ he said: ‘To have enmity and malice with your leader and with those people who have power over harming you.’”¹

Reported by al-Munāwī in *Fayḍ al-Qadīr*.

قَالَ حَبِيبُ بْنُ حَجَرَ الْقَيْسِيِّ: كَانَ يُقَالُ مَا أَضَيْفُ شَيْءٍ إِلَى شَيْءٍ مِثْلُ حِلْمٍ إِلَى عِلْمٍ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

abīb b. ajar al-Qaysī said:

“It was said that nothing can be enhanced so much with something as the way gentleness and patience is enhanced with knowledge (it refers that the meeting of one thing to another does not beautify as much as gentleness beautifies knowledge).”²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

عَنْ عُقْبَةَ بْنِ سِنَانٍ أَنَّ أَكْثَمَ بْنَ صَيْفِيٍّ قَالَ: دِعَامَةُ الْعَقْلِ الْحِلْمُ، وَجَمَاعُ الْأَمْرِ الصَّبْرُ، وَخَيْرُ الْأُمُورِ مَغَبَّةُ الْعَقْلِ.

¹ Set forth by •al-Manāwī in *Fayḍ al-Qadīr*, 4:57.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:28 §14.

According to 'Uqba b. Sinān:

“Aktham b. Şayfī said: ‘The biggest support of wisdom is gentleness and patience, and the strength of anything is patience. And the best act is that which should be performed with wisdom and prudence.’”¹

Reported by Ibn Abī al-Dunyā in *al-ʿAql*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-ʿAql*, 1:55 §50.

كَظُمُ الْغَيْظِ وَتَرْكُ الْغَضَبِ

SECTION 8

SELF-CONTROL AND ABSTAINING FROM RAGE

QUR'ĀN

١. ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيمِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

1. *﴿They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.﴾¹*

٢. ﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. *﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾²*

¹ Qur'ān, 3:134.

² Ibid., 3:159.

٣. ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾

3. *And those who refrain from major sins and the indecencies; and when they feel furious, they forgive.*¹

HADITH

٦٢/٣٩٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.
مُتَّفَقٌ عَلَيْهِ.

399/62. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The strong one is not the one who overcomes people (by his strength in a contest), but is the one who controls himself in anger.’”²

Agreed upon by al-Bukhārī and Muslim.

٦٣/٤٠٠. عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رضي الله عنه قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغَضَّبًا قَدْ احْمَرَّ وَجْهُهُ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. فَقَالُوا لِلرَّجُلِ أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ.
مُتَّفَقٌ عَلَيْهِ.

400/63. According to Sulaymān b. Ṣurad رضي الله عنه:

“Two men reviled each other in the presence of the Holy Prophet ﷺ

¹ Ibid., 42:37.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5763. •Muslim in *al-Ṣaḥīḥ*, 4:2014 §2609. •Aḥmad b. anbal in *al-Musnad*, 2:268 §7628. •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:105 §10226.

while we were sitting there too. One of the two reviled his companion furiously and his face became red. The Holy Prophet said: 'I know a sentence, which, if he utters, his anger will vanish.' He should say: 'I seek refuge with Allah from Satan, the outcast.' So they said to that (furious) man, 'Did you not hear what the Prophet ﷺ said?' He said: 'I am not such a mad man that I have not heard.'"¹

Agreed upon by al-Bukhārī and Muslim.

٦٤ / ٤٠١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ أَوْصِنِي قَالَ لَا تَغْضَبْ
فَرَدَّدَ مَرَارًا، قَالَ: لَا تَغْضَبْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

401/64. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"A man submitted to the Prophet ﷺ: 'Advise me!' The Holy Prophet ﷺ said: 'Do not become angry.' The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry (have control over your anger)."²

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٦٥ / ٤٠٢. وَفِي رِوَايَةِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ:
قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْصِنِي. قَالَ: لَا تَغْضَبْ. قَالَ: فَفَكَرْتُ حِينَ قَالَ رَسُولُ
اللَّهِ ﷺ مَا قَالَ، فَإِذَا الْغَضَبُ يَجْمَعُ الشَّرَّ كُلَّهُ.
رَوَاهُ أَحْمَدُ وَعَبْدُ الرَّزَّاقِ وَابْنُ أَبِي شَيْبَةَ.

402/65. umayd b. 'Abd al-Raḥmān narrated from one of the Companion of the Holy Prophet ﷺ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5764. •Muslim in *al-Ṣaḥīḥ*, 4:2015 §2610. •Aḥmad b. anbal in *al-Musnad*, 6:394 §37349. •Abū Dāwūd in *al-Sunan*, 4:249 §4781.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2667 §5765. •Aḥmad b. anbal in *al-Musnad*, 2:362 §8729. •al-Tirmidhī in *al-Sunan*, 4:371 §2020. •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:216 §25380.

“A person submitted: ‘O Messenger of Allah! Advise me.’ He said: ‘Do not become angry.’ (The narrator) said that I thought about the saying of the Holy Prophet (and came to the conclusion) that rage accumulates all evils.”¹

Reported by Aḥmad, ‘Abd al-Razzāq and al-Bayhaqī.

٦٦/٤٠٣. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يُبَاعِدُنِي مِنْ غَضَبِ اللَّهِ؟ قَالَ: لَا تَغْضَبُ.

رَوَاهُ أَحْمَدُ وَابْنُ جَبَّانَ.

403/66. ‘Abd Allah b. ‘Amr رَضِيَ اللَّهُ عَنْهُ narrated that he asked the Messenger of Allah ﷺ:

“‘What can cause me to be far from the wrath of Allah Most High?’ He said: ‘Do not become angry (you will be protected from Allah’s wrath).’”²

Reported by Aḥmad and Ibn ibbān.

٦٧/٤٠٤. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنْ سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ جَبَّانَ.

404/67. Abū Dharr رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ addressed us:

“If someone amongst you becomes angry, he should sit down if he is standing. If still the anger does not go away, then he should lie down.”³

¹ Set forth by •Aḥmad b. ibbān in *al-Musnad*, 5:373 §23219. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:187 §20286. •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:105 §20065.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:175 §6635. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:531 §296. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:308 §8281.

³ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:152 §21386. •Abū Dāwūd

Reported by Aḥmad, Abū Dāwūd and Ibn ʿibbān.

٦٨/٤٠٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ مَا صَلَاةَ الْعَصْرِ بِنَهَارٍ، ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ. حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، وَكَانَ فِيمَا قَالَ ... (الرواية الطويلة). أَلَا! وَإِنَّ مِنْهُمْ الْبَاطِلِيَّ الْعَظْبِ سَرِيعَ الْفَيْءِ، وَمِنْهُمْ سَرِيعُ الْعَظْبِ سَرِيعُ الْفَيْءِ، فَتِلْكَ تِلْكَ. أَلَا! وَإِنَّ مِنْهُمْ سَرِيعَ الْعَظْبِ بَاطِلِيَّ الْفَيْءِ، أَلَا! وَخَيْرُهُمْ بَاطِلِيَّ الْعَظْبِ سَرِيعُ الْفَيْءِ، أَلَا! وَشَرُّهُمْ سَرِيعُ الْعَظْبِ بَاطِلِيَّ الْفَيْءِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

405/68. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“One day, the Prophet ﷺ performed the Afternoon Prayer with us and then stood to address us and informed us about everything till the advent of the Final Hour. Whoever has remembered it has remembered it, and whoever has forgotten it has forgotten it (this tradition is long). In the discourse, he also said: ‘Some people are irked late and chill out quickly and some people flare up fast and calm down quickly, and this is its reaction. Listen! The better amongst them is the one who becomes angry late and it subsides quickly, and the worse are those who get angry fast and pacify late.’¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. According to al-Tirmidhī: “This is a fine authentic tradition.”

٦٩/٤٠٦. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا

in *al-Sunan*, 4:249 §4782. • Ibn ʿibbān in *al-Ṣaḥīḥ*, 12:501 §5688. • al-Bayhaqī in *Shuʿab al-ʾImān*, 6:309 §8284.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:19 §11159. •al-Tirmidhī in *al-Sunan*, 4:484 §2191. •Ibn Mājah in *al-Sunan*, 2:1328 §4007.

عِنْدَ اللَّهِ مِنْ جُرْعَةٍ غَيِظٍ كَظَمَهَا عَبْدٌ اِتِّغَاءَ وَجْهِ اللَّهِ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ.

406/69. According to Ibn 'Umar رضي الله عنه:

"The Messenger of Allah ﷺ said: 'There is no reward better in swallowing anything than swallowing the anger for the sake of Allah.'"¹

Reported by Aḥmad and Ibn Mājah (the wording is his).

٧٠ / ٤٠٧. عَنْ أَبِي وَائِلٍ الْقَاصِّ قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ السَّعْدِيِّ فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ، فَقَامَ فَتَوَضَّأَ، ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ. فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأَ.
رَوَاهُ أَبُو دَاوُدَ وَالتَّبْرَانِيُّ.

407/70. Abu Wā'il al-Qāṣṣ said:

"We came to 'Urwa b. Muhammad b. al-Sa'dī. A man said to him something that angered him. So he stood and performed ablution and said: 'My father told me on the authority of my grandfather, 'Aṭiyyah, who reported that the Messenger of Allah ﷺ said: "Anger comes from the Devil, who was created from fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution."'"²

Reported by Abū Dāwūd and al-Ṭabarānī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:128 §6116. •Ibn Mājah in *al-Sunan*, 2:1401 §4189. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 7:205 §7282.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:249 §4784. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 1:241 §147.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ عَبْدِ الْجَبَّارِ بْنِ النَّضْرِ السُّلَمِيِّ عَنْ بَعْضِ رِجَالِهِ قَالَ: جَاءَ غُلَامٌ
لِيَ بِي ذَرْقًا قَدْ كَسَرَ رِجْلَ شَاةٍ لَهُ فَقَالَ لَهُ أَبُو ذَرٍّ: مَنْ كَسَرَ رِجْلَ هَذِهِ الشَّاةِ؟
قَالَ: أَنَا، قَالَ: وَلِمَ؟ قَالَ: لِأَغِيظَكَ فَتَضْرِبَنِي فَتَأْتِمَ، فَقَالَ أَبُو ذَرٍّ:
لَأَغِيظَنَّ مَنْ حَرَّضَكَ عَلَيَّ غِيظِي، قَالَ: فَأَعْتَقَهُ.
رَوَاهُ ابْنُ عَسَاكِرٍ فِي التَّارِيخِ.

‘Abd al-Jabbār b. al-Naḍār al-Sulamī reported from some narrators that a slave of Abū Dharr, who had broken the leg of his goat, came to him. Abū Dharr asked him: “Who has broken this goat’s leg?” The slave answered: “I did.” Abū Dharr asked: “Why did you do that?” He replied: “So you become angry and beat me and become a sinner.” Abū Dharr said: “I will direct my angry against the one who provoked you to anger me.” The narrator said: “Then he freed his slave.”¹

Reported by Ibn ‘Asākir in *Tārīkh Dimashq al-Kabīr*.

عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَرْوَزِيِّ قَالَ: قَالَ رَجُلٌ لَوْهَبِ بْنِ مُنْبَهٍ: إِنَّ
فَلَانًا شَتَمَكَ، قَالَ: أَمَا وَجَدَ الشَّيْطَانُ بَرِيدًا غَيْرَكَ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِشْرَافِ.

Muhammad b. Yaḥya al-Marwazī said:

“A person complained to Wahn b. Munabbih about someone calling him (Wahn) names. He said: ‘Did Satan not find any courier besides you?’”²

Reported by Ibn Abī al-Dunyā in *al-Ishrāf*.

¹ Set forth by Ibn ‘Asākir in *Tārīkh Madīna Dimashq*, 66:211.

² Set forth by Ibn Abī al-Dunyā in *al-Ishrāf fī Manāzil al-Ashraf*, 1:151 §97.

أَمَرَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِضَرْبِ رَجُلٍ ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى: ﴿وَالْكَاظِمِينَ
الْغَيْظَ﴾ فَقَالَ لِغُلَامِهِ: خَلِّ عَنْهُ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Umar b. ‘Abd al-‘Azīz prescribed punishment for someone, then he recited this verse: ﴿[They] sublimate their anger and tolerate (the faults).﴾ [Q.3:134]. Then he ordered his slave to free that person.¹

Related by al-Ghazālī in *al-Iḥyā’*.

¹ Set forth by ‘al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:173.

الْمَحَبَّةُ وَالرَّحْمَةُ

SECTION 9

LOVE AND KIND HEARTEDNESS

QUR'ĀN

١. ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.*¹

٢. ﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

2. *And He (is the One Who) awakened mutual love amongst the hearts of the (Muslims). If you had spent whatever exists in the earth, you could never have inculcated this (love) in their hearts (with all these material resources). But Allah roused that love amongst them (through a spiritual relation). Allah is indeed Almighty, Most Wise.*²

٣. ﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا﴾

3. *And always lower your wings of submissiveness and*

¹ Qur'ān, 7:56.

² Ibid., 8:63.

humility out of soft-heartedness for both of them, and keep supplicating (Allah): ‘O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).’¹

٤. ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

4. *﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾²*

٥. ﴿وَمِنْ ءَايَاتِهِۦٓ أَنۢ بَدَأَ خَلْقَ لَكُم مِّنۢ أَنفُسِكُمۡ أَزۡوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةَۢ وَرَحْمَةًۭ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوۡمٍ يَتَفَكَّرُونَ﴾

5. *﴿And (also) of His signs is that He created for you mates of your own kind so that you acquire peace from them, and He created between you love and mercy. Verily, in this (system of creation) there are signs for those who meditate.﴾³*

HADITH

٧١ / ٤٠٨. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.
مُتَّفَقٌ عَلَيْهِ.

408/71. According to Jarīr b. ‘Abd Allāh رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Allah does not show mercy to one who does not show mercy to people.’”⁴

¹ Ibid., 17:24.

² Ibid., 21:107.

³ Ibid., 30:21.

⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2686 §6941. •Muslim in *al-Ṣaḥīḥ*, 4:1809 §2319. •Aḥmad b. anbal in *al-Musnad*, 4:358 §19189. •al-Tirmidhī in *al-Sunan*, 4:323 §1922.

Agreed upon by al-Bukhārī and Muslim.

٧٢ / ٤٠٩. وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رضي الله عنه وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. مُتَّفَقٌ عَلَيْهِ.

409/72. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī رضي الله عنه, while al-Aqrā’ b. Ḥābis al-Tamīmī was sitting beside him, so al-Aqrā’ said: ‘I have ten sons, but have never kissed any of them.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”¹

Agreed upon by al-Bukhārī and Muslim.

٧٣ / ٤١٠. وَفِي رِوَايَةٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ، الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

410/73. ‘Abd Allāh b. ‘Amr رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“The merciful are bestowed mercy by al-Raḥmān. Be merciful to the ones living on earth, and you will be shown mercy by (Allah, Who is above) the heavens. The root word Raḥīm is Raḥmān, so whoever connects it will be connected with Allah, and whoever severs it will be

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5/2235 §5651. •Muslim in *al-Ṣaḥīḥ*, 4/1808 §2318.

severed from Allah Most High.”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī (the wording is his). Al-Tirmidhī said: “This is a fine authentic tradition.”

٧٤/٤١١. وَفِي رِوَايَةٍ عَنْ قُرَّةَ بْنِ إِيَّاسٍ رضي الله عنه أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَذْبَحُ الشَّاةَ وَأَنَا أَرْحَمُهَا، أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا، فَقَالَ: وَالشَّاةُ، إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ.

رَوَاهُ أَحْمَدُ وَالْبَزَّازُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ الْمُفْرَدِ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا.

411/74. Qurra b. Iyās رضي الله عنه narrated that a man said:

“O Messenger of Allah! When I slaughter a goat, I have mercy on it, or say I have mercy in slaughtering a goat.’ He said: ‘If you show mercy to a goat, then Allah will show mercy to you.’”²

Reported by Aḥmad, al-Bazzār, Ibn Abī Shayba, al- ākim and al-Bukhārī in *al-Adab al-Mufrad*. Al- ākim said: “It has authentic chains.”

٧٥/٤١٢. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتَقْبَلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

412/75. According to ‘Ā’isha رضي الله عنها, a few villagers came to the Messenger

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:160 §6494. •Abū Dāwūd in *al-Sunan*, 4:285 §4941. •al-Tirmidhī in *al-Sunan*, 4:323 §1924.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:436 §15630. •al-Bazzār in *al-Musnad*, 8:257 §3322. •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:214 §25361. •al- ākim in *al-Mustadrak*, 4:257 §7562. •al-Bukhārī in *al-Adab al-Mufrad*, p. 136 §373. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:23 §45.

of Allah ﷻ and asked:

“Do you people kiss your children?” They (the people sitting with the Messenger of Allah) said: “Yes!” Thereupon, they said: “By Allah! We do not kiss our children.” Then Allah’s Messenger ﷺ said: “What can I do if Allah has deprived your heart of mercy?”¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٧٦ / ٤١٣. وَفِي رِوَايَةِ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخِذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِهِ الْأُخْرَى، ثُمَّ يَصُمُّهُمَا، ثُمَّ يَقُولُ: اَللَّهُمَّ، اَرْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

وَفِي رِوَايَةِ لِلنَّسَائِيِّ: اَللَّهُمَّ اَحِبَّهُمَا فَإِنِّي اُحِبُّهُمَا.

413/76. According to Usāma b. Zayd رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ used to pick me up, put me on (one of) his thighs and put al- asan b. ‘Alī on his other thigh, and then embrace us together and supplicate: ‘O Allah! Bestow mercy upon them, for I am merciful to them.’”²

Reported by al-Bukhārī, Aḥmad, al-Nasā’ī and Ibn ḥibbān.

According to al-Nasā’ī, the Holy Prophet ﷺ said: “O Allah! Love both of them, for I also love them.”

٧٧ / ٤١٤. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، اُدْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2317. •Aḥmad b. anbal in *al-Musnad*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:466 §11013.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2236 §5657. •Aḥmad b. anbal in *al-Musnad*, 5:205 §21835. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:53 §8184. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 15:415 §6961.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.
 وَفِي رِوَايَةٍ: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا.
 رَوَاهُ أَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

414/77. According to Abū Hurayra رضي الله عنه:

“It was submitted to the Messenger of Allah ﷺ to make supplication against the polytheists. He said: ‘I was not raised as a curser, I have been sent only as a mercy.’”¹

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

In one tradition, the Holy Prophet said: “I have been sent as mercy not a torment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

٧٨/٤١٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: بَيْنَا رَجُلٌ بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَتَزَلَّ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي. فَتَزَلَّ الْبِئْرَ فَمَلَأَ خُفَّهُ مَاءً فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّا لَنَافِي الْبَهَائِمِ لِأَجْرًا؟ فَقَالَ: فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ. مُتَّفَقٌ عَلَيْهِ.

415/78. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said: ‘A man felt very thirsty while he was going somewhere, and he came across a well. He went down the well, quenched his thirst and came out. Meanwhile, he saw a dog panting and licking mud because of (excessive) thirst. He said to himself: ‘This

¹ Set forth by •Muslim in *al-Sahīḥ*, 4:2006 §2599. •al-Bukhārī in *al-Adab al-Mufrad*, p. 119 §321. •Abū Ya‘lā in *al-Musnad*, 11:35 §6174. •Abū Nu‘aym in *Dalā’il al-Nabuwwa*, 1:40 §2. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §1403. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 4:92.

dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allah Most High accepted him (for that deed) and forgave him. The people submitted: 'O Messenger of Allah! Is there a reward for us in serving (food) to the animals?' He replied: 'Yes, there is a reward for serving (food) to any living being.'"¹

Agreed upon by al-Bukhārī and Muslim.

٧٩/٤١٦. وَفِي رِوَايَةِ التُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ. إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى. مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

416/79. According to al- Nu'mān b. Bashīr رضي الله عنه, Allah's Messenger ﷺ said:

"In their mutual love (and affection), their mutual mercy (and sympathy) and their mutual compassion, the true believers are like the physical body. If one of its organs is afflicted with pain, the rest of the body rallies to it with sleeplessness and fever."²

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

٨٠/٤١٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا. فَلَمَّا أَتَى عَلَيْهِ، قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ ﷻ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:870 §2334. •Muslim in *al-Ṣaḥīḥ*, 4:1761 §2244. Aḥmad b. anbal in *al-Musnad*, 2:517 §10710. •Abū Dāwūd in *al-Sunan*, 3:24 §2550.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5/2238 §5665. •Muslim in *al-Ṣaḥīḥ*, 4/1999 §2586. •Aḥmad b. Ḥanbal in *al-Musnad*, 4/270. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3/353 §6223, & *Shu'ab al-Īmān*, 6/481 §8985. •al-Bazzār in *al-Musnad*, 8/238 §3299. •Ibn Manda in *al-Īmān*, 1/455 §319.

قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّهُ فِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

417/80. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘A man visited a brother of his in another village, so Allah provided him with an angel on his route. When the angel came upon him, he said: “What are you seeking?” The man said: “I am seeking a brother (in faith) of mine in this village.” The angel said: “Have you any benevolence extended towards him that you aim to accomplish?” The man said: “No, except that I love him for the sake of Allah!” Then the angel said: “I am Allah’s envoy to you, sent to inform you that Allah loves you, just as you love him for His sake!”’”¹

Reported by Muslim and Aḥmad.

٨١/٤١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

418/81. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘You will not enter the Garden of Paradise until you truly believe, and you will not truly believe until you love one another. Shall I not direct you to something which, if you do it, will result in your loving one another? Spread peace among you (and recite to each other salutation of peace frequently!)’”²

Reported by Muslim and al-Tirmidhī who said: “This is a fine authentic tradition.”

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4/1988 §2567. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/408 §9280.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 1/74 §54. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/512 §10658. •Abū Dāwūd in *al-Sunan*, 4/350 §5193. •al-Tirmidhī in *al-Sunan*, 5/52 §2688. •Ibn Mājah in *al-Sunan*, 1/26 §68, 2/1217 §3692.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رضي الله عنه: اَللّٰهُمَّ، اِنْ لَمْ اَكُنْ اَهْلًا اَنْ اَبْلُغَ رَحْمَتَكَ، فَاِنَّ رَحْمَتَكَ اَهْلٌ اَنْ تَبْلُغَنِيْ، رَحْمَتَكَ وَسِعَتْ كُلَّ شَيْءٍ وَاَنَا شَيْءٌ، فَلْتَسْغِنِيْ رَحْمَتَكَ، يَا اَرْحَمَ الرَّاحِمِيْنَ. اَللّٰهُمَّ، اِنَّكَ خَلَقْتَ قَوْمًا فَاَطَاعُوْكَ فَيَمَّا اَمَرْتَهُمْ وَعَمِلُوْا فِي الَّذِي خَلَقْتَهُمْ لَهُ، فَرَحْمَتَكَ اِيَّاهُمْ كَانَتْ قَبْلَ طَاعَتِهِمْ لَكَ، يَا اَرْحَمَ الرَّاحِمِيْنَ.
رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ.

‘Umar b. ‘Abd al-‘Azīz رضي الله عنه said: “O Allah! If I do not deserve to reach your mercy, Your mercy can reach me since Your mercy has encompassed everything and I am one among them. Therefore, may You surround me in Your mercy, O Most Merciful! O Allah! You created a nation who obeyed what You ordained and they practised what You have created them for. So Your mercy descended upon them before they obeyed, O Most Merciful!”¹

Reported by Abū Nu‘aym in *al-ilya*.

قَالَ الْفَيْرُوزُ أْبَادِي: الرَّحْمَةُ سَبَبٌ وَاَصْلٌ بَيْنَ اللهِ وَبَيْنَ عِبَادِهِ، بِهَا أَرْسَلَ إِلَيْهِمْ رُسُلَهُ، وَأَنْزَلَ عَلَيْهِمْ كُتُبَهُ، وَبِهَا هَدَاهُمْ، وَبِهَا أَسْكَنَهُمْ دَارَ ثَوَابِهِ، وَبِهَا رَزَقَهُمْ وَعَافَاهُمْ.

Al-Fayrūz Ābādī said: “Mercy is the source of connection between Allah Most High and His slaves. Through this connection, the Messengers were raised towards people, Books were descended upon them, and through that relation people were given guidance. And because of this relation they were kept in the world, and through this relation, they

¹ Set forth by •Abū Nu‘aym in *Hilyat al-Awliya*, 5:299.

were bestowed sustenance and were forgiven.”¹

قَالَ ابْنُ حَجَرٍ تَعْلِيْقًا عَلَى حَدِيثِ (مَنْ لَا يَرْحَمُ لَا يُرْحَمُ): قَالَ
ابْنُ بَطَّالٍ: فِيهِ الْحَضُّ عَلَى اسْتِعْمَالِ الرَّحْمَةِ لِجَمِيعِ الْخَلْقِ فَيَدْخُلُ
الْمُؤْمِنُ وَالْكَافِرُ وَالْبَهَائِمُ الْمَمْلُوكُ مِنْهَا وَغَيْرُ الْمَمْلُوكِ، وَيَدْخُلُ
فِي الرَّحْمَةِ التَّعَاهُدُ بِالْإِطْعَامِ، وَالسَّعْيُ، وَالتَّخْفِيفُ فِي الْحَمْلِ، وَتَرْكُ
التَّعْدِي بِالضَّرْبِ.

Ibn ʿajar al-ʿAsqalānī wrote in the commentary of the tradition referring to “Who does not show mercy will not be treated mercifully”: “Ibn Baṭṭāl said: ‘In this tradition, it is emphasized to include all the creation in the mercy. Therefore, Muslims, infidels and animals (whether they are owned or not) all are included. Similarly, all acts are included in mercy, (like) promising to feed, striving, lessening the burden and not beating.’”²

¹ Set forth by •Baṣāʾir Dhawī al-Tamīz in *Latāʾif al-Kitāb al-ʿAzīz*, 806.

² Set forth by •al-ʿAsqalānī in *Fath al-Bārī*, 10:440.